

21

THE  
K I N G  
ON HIS  
THRONE.

OR,

A Discourse maintaining the Dignity  
of a K I N G, the Duty of a Sub-  
ject, and the unlawfulness of  
*REBELLION.*

Delivered in two Sermons Preached in the  
Cathedrall Church in Y O R K.

B Y

*R. M. Master in Arts, Col. S. Pet. Cant.*

---

Printed at York by Speciall Command,

1643.

Imprimatur.

**H. CUMBERLAND.**

To the Right Honourable, H E N R Y Earle  
of Cumberland, Lieutenant Generall, &c. To the Right  
Worshipfull Sir *Thomas Glemham*, Serjeant Major  
General, my much honoured Colonel, and to the rest of  
the Lords, Knights, and Gentlemen, attending  
His Majesties Service in the City  
of Y O R K.

*Right Honourable, and Right Worshipfull,*

**L**oyalty as it is the Kings Joy, the Kingdoms Happinesse, so the Subjects Glory : so long then as your hearts continue loyall, your names shall continue glorious, being hereby a means to restore Joy to your King, and recover happinesse to the kingdom. To you I dedicate my labours, That as they afford a lesson, so you a patterne, both of loyalty ; whereby men may be the better moved either to yeeld the one their practice, or the other their imitation. Besides, (*Right Honourable, and Right Worshipfull*) They who take up Arms against the King, will not saile to take up armes against the Author, and arguments too against his Work. Your Patronage therefore must be my Refuge, and whilst you are pleased to protect my person, I feare not (by Gods assistance) to maintain the truth. Not in confidence of mine owne abilities (for they are too weak) but because (as their acclamation before *Dariu*) *Magna est Veritas & prævalebit* : Great is Truth, and it will preuale. You have vouchsafed these Sermons your approbation in the Pulpit, you have honored them with your command to the Presse, and now my request is, that you will be pleased to countenance them with your Patronage to the publick View; In which I am confident nothing is delivered, but what may becomme either the Tongue or the Pen of a good Christian, of a loyall Subject, And of

Yorke, Novemb. 20.

1643.

*Your most humble*

*Servant,*

R. M O S S O M.

## TO THE READER.

BEforethou dost peruse the ensuing Discourse, let me entreat thee to lay aside  
all prejudice, and with as much Sincerity to Reade, as the Author writ; and  
that is, so, as to enforceth thy Judgment, not so please thy Fancy; to satisfie thy  
Conscience, not to strengthen a Faction, making no better use of these Sermons,  
then Nero did of Seneca's Instructions, ad armandam maliciam, by perverting  
the Truth, so Armethy Disloyalty Thou shalt finde here, That endeavouring in  
some measure to doe well, I have followed the best, and kept my selfe to the Holy  
Scriptures, Ancient Fathers, and Orthodox Divines (who I am sure would  
teach me true Divinity) with which the Library in York (so usefull, and neces-  
sary did very well furnish me. If then (Courteous Reader) thou finde here the  
choicest Flowers, (gathered out of the spacious Fields of larger Volumes) bound  
up into a fragrant Posie of a short Discourse; Kisse the Hand that presents them  
in courteous Acceptance, defile it not with the Spittle of black-mouth'd Cen-  
sure. If thou finde not things handled so fully as thou desirest, consider the short  
limits of an Hours Discourse; if not so Learnedly as they might be, accept  
them as they are, and finde not faults till thou canst doe better, and then I shall  
be glad to be thy Reader; let me suffer, rather than Gods Truth, and in that,  
my Sovereignes Cause. There are some who quarrell at the Text, and will have  
the Touchstone naught, rather than acknowledge their Sylver Counterfeite; but  
what is it thinkst thou (Reader) that they Object? Why, Solomon was a  
King, and spake in favour of himselfe. Odi profanum vulgus! the Objection  
will tell thee who are the Objectors, such as will blasphemester than be con-  
vinc't. But what more? Why, there is no rising up against the King, as there  
is no rising up against a Lyon, proper terrorem, lest he fall upon us, and rend  
us in pieces. But what? Is this the going well? Is this the comelinesse in  
going, the Wisemanpeak of verse 29? no sure. The best (if not all) Expositors  
Interpret this in bonam partem; and if (Reader) thou dost consult the Com-  
mentators, and especially Salazars Expositions upon Solomons Proverbs, thou  
shalt be fully satisfied. I will not contest about the Words of my Text (I can easily  
choose another) if so be, they will subscribe to the Truth in my Sermons; with  
which, they who have not been convinc't, sure I am, they have been silenc't. If in  
perusing, thou turn Criticke (who like the Philomel is Vox & praetera nihil)  
consider that these Sermons having had the countenance of so great Nobles, so  
worthy Knights, and able Gentlemen; having had the approbation of so learned  
Bishops, so Reverend Doctors & other Divines, Quis tu? who art thou, that I  
should feare thy supercilious locke, or malicious censure? I shall be glad if any  
man more able, will undertake the handling this subject more fuly: what I have  
done, if it may avale any thing (as something I know it hath, & hope will more)  
to Gods glory, in the advancement of my Sovereigns Cause, I have my desire.  
Farewell.

Thine, whilist thou art thy King's R. M.

(1)

# A Sermon Preached in the Cathedrall Church in York, on the sixth Day of November, 1642.

Prov. 30. 31.

*And a King, against whom there is no rising up.*

*Let the Words of my mouth, and the Meditations of my heart, be now  
and ever acceptable in thy sight, O Lord my strength and my Redeemer.*

**I** O frame a Discourse, concerning the Supremacy of Kings, the Allegiance of Subjects, and the unlawfulness of Rebellion; (as if so many learned Tongues and Iudicious Pens) is to make *Iliads* after *Homer*; to do that which hath been already so well done, that it cannot be done better. But fit it is the Preachers Trumpet should sound, so long as the Rebels Drum doth beat: sic it is to press loyalty to the People, when the People are so much prest to disloyalty. Who that they may know, they are not more willing, and able to defend the King, & his cause, by force of Armes, than the Scholler is, by force of Arguments, I have made choice of this Text, a fit Doctrin for these times: *And a King, against whom there is no rising up.*

In the handling of which Words, I will first speak of their Depend-  
ance upon the former, implied in the coniunction *And*; *And a King, &c.* to understand this aright, we must look back to the 29. vers. and so downwards, *There be three things which goe well, yea fourre  
which are comely in going: A Lyon which is strongest amongst beasts,  
and turneth not away for any; a Grey-hound, or rather as the Mar-  
gent, to which accords *Iunius, accinthus Lumbis Equus*, an Horse  
girt in the loynes, *Equus cæducus militiam*, an Horse trayned up for  
War; *An He-Goate also, and a King, against whom, &c.* By the by,  
Observe; That the Scriptures are a rich Golden Mine, wherein, thole  
parts which seeme most earthly, have in them some rich Veines of  
Heavenly Doctrine. Solomon, not only as a Man endued with wisedom  
(for then some would here, as in some passages else, have had the bold-  
nesse to have brought his wisedom into question) but as a Man inspi-  
red by the Holy Ghost, tells us here of things which goe well, and  
which are comely in going. But what is this to a godly Mans In-  
struction?*

struction? Why, search this Oare, try it in the fire of discretion, and we shall extract some Golden Sentence, some Godly Doctrine. To omit the pions descent of *Clariss* the Scholast, and others; I willadhere

Doctors to that set rule of Doctors of the Lovathe. *Quod quartu* tributur, *con-*  
Lovanien. *venit etiam tribus; sicut quod tribus ascribuntur, quarto convenit.* That  
in annotat which is attributed to the fourth, is agreeable also to the three; as that  
in loc. which is ascribed to the three, is agreeable also to the fourth. The

Lyon then, the Horſe, and the he-Goat, are said to goe well,  
Vid. Balta- and to be comely in going; *ob innatam quandam Majestatem*,  
xar. expo- for a certain innate Maiesty, which they especially exprefſe in their  
ſit. in Pro- manner of going. So that whereas the Wife Man ſaith, There are three  
verb. Solo- things which goe well, yea, foure are comely in going; a Lyon, an  
mon. Horſe, an he-Goate alio, and a King; we may inferre this Concluſion,

The Con- *That Maiesty is the ornament of the Crown, the beauty and come-*  
cluſion in- *lineſſe of a King.* This for the Dependance. Now for the Words  
ferred.

The Me- *A King against whom there is no rising up.* I will not divide  
thod ob- the Words, for the King hath been too ill handled in Diviſions, I will  
ſerved. therefore take them in order as they lie, and firſt ſpeak of the King;

and for Methods ſake, I will give you theſe Heads of my Discouſe.

1. *Quid*, what a King is. 2. *Per quem*, by Whom he is King.

1. *Quid*, what the King, in ſe, & ad nos. 1. *quid in ſe*, what hee  
is in himſelfe; and 2. *quid ad nos*, what hee is to us.

First *Quid*  
What a  
King is. 1. *Quid*, what a King is? Some may here ſtop me, *in limine*, at the  
very Thresholde, and tell me, I may ſpare my paines, they know well  
enough what a King is. And indeed they have ſome ſhew of Reaſon  
for't; for there have been too many *Bethlemites* of late, who have  
curiouſly pry'd into *Arcana Imperii*, the Ark of Sacred Royalty. But  
ſtay; the matter is not ſo eaſie neither, to know what a King is; unleſſe  
what he is, muſt be resolv'd, by what thofe men would have him be. All  
enjoy the benefit of the Suns glorious light, & its refreshing heat, but  
know not the quality of its celeſtiall body, nor the greatness of its hea-  
venly Orbe. So all of us have, and (by Gods bleſſing) may enjoy the be-  
neſit of the Kings government, & his Scepters Peace; yet know not the  
quality of his Kingly Office, nor the dignity of his Royall Throne:  
Neither will I now determine either: only ſuch Truths as are clear in  
Scripture, evident in Nature, conformant to Reaſon, & withall, agreeable  
to the Time I will produce in the prosecution of this firſt particular,  
concerning the King; *quid in ſe*, what he is in himſelfe.

A King conſiſts especially of theſe three; *Hyperoche*, *Exonſia*,  
and

and 'Arche, *Hyperoche*, Excellency; *Exonſia*, Power; and 'Arche, First, quid Principality; in which three, Kings of the Earth, are faire and glorious Resemblances of the King of Heaven. *Quicquid communiter de Deo & Creaturis dicitur, à Deo in Creaturas derivatur*; Whatsoever is attributed in common to God and the Creature, is derived from God upon the Creature; so *Aquinus* upon, *Rom. 13.* whereby, Kings are Gods Images, and glorious Beams of that all-glorious Sunne of Righteousnesse: Whence it is, that as God is often called King, so Kings often called Gods.

1. *Hyperoche*, Excellency, and that either *Sanguinis*, or *Virtutis*, excellency of Birth, or excellency of Gifts: excellency of Birth, when *Hyperoche, Divus ex sanguine Divum*, descended of the Blood Royall. Excellency of Gifts, enabled to discerne Iudgement, and to go in and out before his People. 2. *Exonſia*, power *Civill and Ecclesiastical*; *Civill*, over the Common-wealth: *Ecclesiastical*, over the Church. No power then above the King, not the Bishop of Rome under the Gospel, no more than the High Priest of the Iewes under the Law, who had a Mitre upon his head, but withall a Crown upon the Mitre. 3. *Arche*, principality or government, being established in his Throne, supreme Governour over all his people. *Hyperoche* excellency, that for direction: *Exonſia* power, that for execution: and *Arche* principality or government supported by both; for excellency and power are the two legs upon which Kings do stand, the two pillars upon which the Throne of government is established. Now these three things which compleat a King, require three things correspondent to compleat a Subject: his Excellency that requires Honour: his Power, Feare: his Principallity, Obedience: and Excellency, Power, Principality, there's a King: Honour, Feare, Obedience, there's a Subject. But in that *1 Tim. chap. 1. ver. 17.* Honour there is Gods Tribute, and belongs only unto him: True, properly and exactly so it doth; but because God hath imparted to the King of his Excellency, therefore also hath he imparted to him of his Honour, *Psal. 76. v. 7.* Feare also, that is Gods Tribute, and belongs only unto him: True, properly and exactly so it doth; but because Power is not, but from above, God imparting to Kings of the Power which he hath, imparts also unto them of the Feare we owe. So Obedience also God most peculiarly and exactly requires of us: yet we must bee Subject, we must be obedient also to Kings for the Lords sake: he hath ordained their government, and therefore enioynes to them, as to himselfe, our Obedience. If therefore

What a Subject.

*Exonſia.*

*Arche.*

*Ioh. 9. 11.*

*Mat. 22. 21*

therefore Honour, Feare, Obedience are the Kings dues, then *Apodoces* in the language of our Saviour, reddite, render them, for yee cannot with-hold them without manifest iniury: as to the King who hath this Excellency, this Power, this Principality, so also to him that gave it, even God himselfe. Thus *quid in se*, what the King is in himselfe.

2. *Quid ad nos*, what he is to us. And he is first, the *Defender of our Faith*. Secondly, the *preserver of our Peace*. Thirdly, the *protector of our Lawes*.

1. The *Defender of our Faith*, in the true worship and service of God: in which respect especially the Prophet *Isaiah* stiles Kings *Nomines Ecclesie*, the nursing Fathers of the Church: to this purpose, *Isa. 49.23.* as the Kings of the Iewes had a copy of the Law, so now our Kings the Book of holy Scriptures committed to them at their Inauguration. That as the King of the Iewes was *Custos utriusque Tabulae*, the keeper of both the Tables; so ours also, *Custos utriusque Testamenti*, the keeper of both the Testaments.

Secondly, 2. The *Preserver of our Peace*, preventing by his wisdome, or the preser-  
ver of our peace. supprelling by his power all Insurrections at home, and withstanding  
and repulsing all Invasions from abroad. Hence it is, that in the 34<sup>th</sup> of *Ezech.* the King is called, the *Shepherd of his people*: the Shepherd  
as *pascere*, to feed them, *regere*, to guide them, so *merito*, to defend  
them: to defend one from the other, and all from the wolfe; one from  
another, the leane from the fat, the poore from his oppessour, and all  
from the wolfe: the wolfe the enemy without the fold, the enemy  
without the Kingdom. In that *1 Tim. 2. 2.* we are commanded to *pray*  
for Kings; why, that we may live *Hermenon kai Euchion Bion*, a peace-  
able and quiet life: *Hermenon Bion*, a peaceable life, free from civill dis-  
sention; and *Euchion* too, a quiet life, safe from forraign invasions.

This then is the King also *ad nos*, to us, the *Preserver of our Peace*.  
Ver. 23. 3. The *Protector of our lawes*, as the Sun is the fountain of light, so the  
King the fountain of Justice; the Magistrates in the State like the stars  
in the heavens: the stars borrow their lustre of light from the Sun, and  
the Magistrates their power of justice from the King, the rule of which  
justice are the laws. So that if any Magistrate shall violate the laws,  
they eclipse the Kings justice, & cast dishonor upon his throne: which  
indignity to revenge, he hath the sword committed to him by God, &  
is appointed *Vindex malorum*, to take vengeance on them that doe  
evill, and this *Protection of our Lawes* is the *Preservation of our  
Peace*, and *defence of Religion*, the glory of both. This then is the  
King

3. The pro-  
tector of  
our Lawes.  
*Rom. 13.4.* indig-  
nity to revenge, he hath the sword committed to him by God, &  
is appointed *Vindex malorum*, to take vengeance on them that doe  
evill, and this *Protection of our Lawes* is the *Preservation of our  
Peace*, and *defence of Religion*, the glory of both. This then is the  
King

King ad nos, to us, the *Defendor of the Faith*, and to that end especially he hath *Hypocriten*, his *Excellency*; the *preservor of our Peace*, and to that end especially he hath *Exomian*, *Power*; the *Protector of our Lawes*, and to that end especially he hath *Archon*, *Principalities*, or *Government*; or, put them altogether, as in good Kings they are ne're asunder, he hath *Excellency, Power, Principality*; for the *Defence of the Faith, the preservation of the Peace, and the protection of the Lawes of his Kingdoms*. That the King is in se, in himselfe, this he is ad nos, to us. Now on our part is due to the King, a *full maintenance of his Royall Estate*; a *full Maintenance* is due, *non donam sed debitum*, not a *Gift*, but a *Debt*. For this cause pay you *Tribute* also, so *Saint Paul, Rom. 13. 6.* from which *Tribute*, though *Aquinas* will have the *Clergy exempted ex privilegio Principum*, by the *priviledge granted them from Princes* (for indeed, no *Man* can remit a *Debt*, but he to whom the *debt* is owing) yet he confesseth, it hath, *equitatem quidem Naturalis*, truely a *Naturall Equitie*, for it is *equity* indeed, if we will have *our Faith defended, our Peace preserved, and our Lawes protected*, that then the *Excellency, Power and Principality of the King* should be maintained. To see a man stand bare-headed, we account an ordinary and usuall *Signe of Subjection*; and what is it thinke we then, to see a *State* bare-headed? the *Prince* who is the *head* kept bare, not onely denuded of his *power and authority*, but also of his *means and maintenance*? 13. Aquinas Co-  
ment. in Rom.

But what is the *Subject* excluded? may not he stand up in the *de-  
fence of the Faith, the preservation of the Peace, and the protection of the Obiect. Lawes*? Yes, rise up he may, but with his King, not against him; Ans.

But what if the King neglects? nay, seduced by his *evill Councillors*, opposeth the *sinceritie and truth of Religion*? may not the *Subject* then stand upon *Religions guard*, and *Defend the Faith*, even against the King himselfe? Here I might answer as *Joab* did, *Let Baal Ans. please for himselfe*, let *wicked Kings patronize their owne Cause*; *Judg. 6. 31.* Thanks be to God, we have no cause to complain of our Kings *wickednesse*, but of our own; and so need not I plead for *evill Kings*, since God hath given us so good and gracious a King. But because this is that which many pretend, to countenance their *unlawfull Armes*; I Answer, That in case a King neglects, nay, seduced by *evill Councillors*, opposeth the *sinceritie and truth of Religion*: the *Subject* may not rise up against the King, *Vi. & Armis*, with *Force and Armes*; but *Precibus & Lachrymis*, with *Prayers and Teares*, the Og. 13.

Weapons with which the ancient Christians overcame the cruelty of their Persecutors ; according to that of Saint Bernard, *Statim & pugnabimus usque ad mortem (si inopertius.)* We will stand to it, and fight even unto Death, if need be, But how, why, heare the Father, non *furia & Gladius*, not with Shields and Swords, sed *precibus & flexibus ad Deum*, with Prayers and Teares unto God.

The Subject then may defend, by Petition to the King, and Prayers for the King. By Petition, I say, to the King, yet not as *Cesars* Captaigne Petitioned the Romane Senate (as *Plutarck* relates it) with his Hand upon the Pummell of his Sword, that if they would not grant it, that should give it. And in case the King will not Grant, nor Reade, nor Receive a Petition, then *Vince sevendo*, overcome by suffering. And if it be the Truth of the Gospell, a Man stands for, so that the goodtiele of the Canfe will beare him out, he must not refuse to undergoe Death it selfe, and so obtaine a Crowne of Martyrdom, to be a Martyr himselfe by Christian Patience, not Martyr the State by Civill dissentions. King *Solomon* was chosen by God to build the Temple, because he was a *King of Peace*. Sure then (*Balaam*) whatsoever Men may pretend, God hath not chosen them to reforme the Church, who are Men of War, yea, War against their King, against a *Solomon* too, War against a *King of Peace*. To rafe a Civil War is certainly to exalte Satans Kingdome, and not Gods or the King ; every where (as too sad experience tells us) to settle vyle profanation, no where to settle true Religion.

Chron 22.9.

And if Petitions to the King will not preuale, we must use Prayers to God, for *Solomon* tells us, *The Kings heart is in the hand of the Lord* (not in the power of the People) and he turneth it whithersoever he will. He can move evill Princes to good, in mercy to his People, as he did *Belsazar* and *Darius*, as well as suffer good Princes to be moved to evill, in judgement to his people, as he did *David* and *Hirzeibah*; yea, as he can move evill Princes, so remove them at his pleasure, as he did *Saul* and *Abas*.

Dv. 22.1.

But the full clearing of this, belongs to the last part of the Text. Once this by the way ; Since there are Men, who are now up in Armes against their gracious Soveraigne ; least any should be led away with their faire pretences, we must know, That no man ought to take up Armes, but in the Defence of a just cause, and in Obedience to a lawfull Command. For, as a Man must have a good Cause to iustifie his Armes, so a lawfull Authoritie to iustifie his Canfe : which who so wants, is not onely a Rebell, but a Murderer, as *Bernard* to the

etc.

the Templars, Sermon 1, Concerning unlawfull Duels, so may I say of him who takes up unlawfull Arms, if he dyes, *Murderer homicida*, he dyes a Murtherer; if he lives, *Visus homicida*, he lives a Murtherer: yea, whether he lives or dyes, *Eft homicida*: he is a Murderer: *Occisor lethaliiter peccat, & occisus eternaliiter perit*; if he lives, he is spiritually dead in that he slew, and if he dyes, he is eternally dead in that he is slain, slain without Repentance: here then enter a serious Deliberation, & no sudden resolution. Were the Cause as just as is pretended, though no man will think, to pillage Houses the way to reformat the State, to deface Churches the way to confirm Religion; formerly towling a Bell on the Lords day, hath been accounted a great breach of the Sabbath; now, sounding of Trumpets, beating of Drums, taking of Castles, plundering of Houses on the Lords Day, an acceptable and commendable Service. Will any Man think this the way of *Reformation*? no sure, unlesse this *Reformation* must be another *Creation*, and so require another *Chaos of Confusion*. But suppose wee yet the Cause as good ( I say ) as is pretended; yet where is the lawfull Command of *Authoritie*? As for *Excellency, Power, and Principality*, which must constitute this *Authoritie*: The *Scriptures* allowes them to Kings, denies them to Subjects, though Magistrates, yea, the highest Magistrates, denies them ( I say ) joynly and together as in Kings. For the Magistrate though he're so high, he is the *King's Creature*. So Saint Peter, and so his *Power and Government* a *Derivative*. The Subject may have an *Hypocraten*, an *Excellency of Gifts*; yea, *Megistern Huperochen*, the greatest *Excellency*, which makes him capable of being Councillor to the King, but not a King. But his *Exonera* and *Arche*, his *Power and Government*, being onely *Delegate*, and *Derived* from the King; it is not consonant to Reason, that they should afford a lawfull command against the King. For the King being the Fountaine from whence the Magistrates *Power* doth streme; how against Nature is it, for the streme to run backwards into the Fountaine? for the *Power* derived from the King, to be exercised against the King? So that whilst Men take up *Armes* and prosecute a *Civill War* against the King, in stead of *Defending*, we see, they destroy Religion, in stead of *Preserving*; they disturb the Peace, in stead of *Prosettting*; they violate the *Laws*, and that in an high Measure, and an hainous Nature. Indeed if we aske, whether there be any *Cause* that can justify *Armes* against the King, and any *Autoritie* that can justify the *Cause*? The *Scriptures* ( as shall afterwards appear ) will say no, the Fathers say no, the best of *Moderne Divines* say

Epist. 214

say no. What shall we say then? or rather, what shall we doe then? Why, Defend our Kings Person, and he will Defend our Religion, Preserve His Honour, and he will preserve our Peace; Maintaine his Royalty, and He will prote<sup>c</sup>t our Lawes.

Strigellus tells us, That *Alphonse* King of *Naples*, his Embleme was, *A Pelican feeding her young with her owne Bloud*; with this Motto ( better applied then of late ) *Pro Rege & pro Grege*. What was that Kings, may be most truely Ours; who Pelican-like, is now ready to spend his own Bloud, for the redeeming His owne Honour, and His Peoples safety; and if yee now tread in His steps, follow His Example, in being ready to sacrifice your owne Lives, for the Honour of your King, and the Peace of your Countrey, if yee dye in the enterprise, your Deaths shall not be *Mortes*, but *Immortalitates*, having made your peace with God, an eternall Reward shall attend your Temporall Deaths. And here I passe from *Quid*, What the King is,

to the *per quem*, by whom he is King.

3. *Per quem*, by whom? If we come to *Solomons Proverbs*, we shall finde this *per quem* answered, with a *per me*, Prov. 8 15. *per Me Regis Regnans*, by the Kings Reigne, by Me King of Kings, and Lord of Lords: where the *per* is not a meete Permission, but a full Commission; it is not that they Reigne by my Sufferance, but by mine Ordinance, for if we bring out *per quem* to *St. Paul*, he will answer us with an *Ordinare sunt a Deo*: *The Powers which are, are ordained of God*. Bring this *per quem* to the Ancient Fathers, and *Irenaeus* will tell us, That *Cuius in Ihsu homines nascuntur, heisus in Ihsu & Reges confiduntur*: By whose Command Men are Created, by his Command are Kings Ordained. *Terentian in Apologet.* tells us, *Inde est Imperator, unde & homo antequam Imperator*. By him is the Empetour, by whom he is Man before he be Empetour. *Inde potestas illi, unde & Spiritus*, from him he hath his Power, from whom he hath his Spirit. Hence it is, that in 1 *Chron. c. 29. v. 23*, it is said, *Solomon sate on the Throne of the Lord, in solium Domini, not in solium Populi*, on the Throne of the Lord, not on the Throne of the People. Yea, bring this *per quem* to the Heathen, and such is the dictate of Nature, that he will answer it with a *per Jovem*. And it were more than a Miracle, that among the Heathen, ( as one hath well observed ) so many Princes should submit themselves to one, and that one peradventure a woman, peradventure a childe; were it not that they did acknowledge a Divine Power ( which St. Paul more divine-like, calls *Gods Ordinance* ) which begat a reverence in their hearts. Hence it is that we

owe honour and subjection unto Kings ( though wicked ) even because of Gods ordinance ; for as the unfaithfulness of a man cannot frustrate Gods promise, as appears, *Rom. 9.* so nor can the wickednesse of the Person make void Gods ordinance. So that a King is not a King, because he is a good King, nor leaves being a King, when he leaves being good. We give honour, saith *Bp. Andrews* well, not *pros/opro*, but *prosopopio*, not to Man : but to God in Man. So that as contempt of the Magistrate the *Kings* Vicegerent, is contempt of the King, who ordained the Magistrate; so contempt of the King, Gods Vicegerent, is contempt of God who ordained the King. For in the chain of order one link, still depends upon the other. *St. Basils* advice then is good, That we give Honour, *Tois men kalois hos to theo, tois de kakois dia ton theon, to godly Kings, as to God; to wicked Kings for God.* Though *Kings* themselves then be evil, yet must we reverence Gods Ordinance, and not resist, but suffer their Commands to be fulfilled, either *a nobis*, or *de nobis*; *a nobis*, in Active obedience, if lawfull, *de nobis*, in Passive, if unlawfull, we must take up, not a Sword of resistance, but a Buckler of patience; and if occasion be, we must maintain Truth and Justice *morte*, rather than *marte*, by suffering rather than by resisting. For *qui insurgit in Christum Domini, insurgit in Dominum Christi*, He that riseth up against the Anointed of the Lord, riseth up against the Lord of the Anointed. *Monachomachoi* are theomachoi, fighters against the *King*, are fighters against God. Therefore howsoever we respect the Royall Person as Man, we must Honour, Fear, and Obey him as *King*. For therefore are *Kings* called Gods, as *Brenius* well, upon *Job, 10. non quod natura sint Dei, sed quod officium eorum ordinatio sit divina* : Not because they are Gods by Nature, but because their *Kingly* office, is Gods Divine ordinance. Since the *King* then is *per Deum*, by God, we must honour, Fear, and obey him *propter Deum*, for God, which is the character of a good Christian, as well as a good Subject ; who doth *arcifere rivum fidelitatis, a fonte pietatis*, draw the stream of Loyaltie from the fountain of Piety ; and where Loyaltie is the daughter of Religion, like *Naomi* and *Ruth*, they are inseparable. When *Saul* was made *King*, though the sons of *Belial* did despise him, yet, *they whose hearts God had touched* ( say the Scriptures, *1 Sam. 10. 26.* ) they followed after him. They did not then look upon him as the Son of *Kish*, but as the *King of Israel*; as after, *David* looked upon him, not as his *Persecutor*, but as his *Sovereign*; and therefore though cruell and impious, yet did he honour him, *propter Deum, as the Lords anointed*. And thus have I done with the first word,

word, *Rex, a King; having shewn you, I Quid, what a King is.* 2. *Per quem,* by whom he is King. *Quid in se, what a King is in himself, Hyperbore, Exousia, & Arche, Excellency, Power, and Principality;* which require of us, honour, fear, and obedience. *Quid ad nos, what he is to us, the defender of our Faith, the preserver of our Peace, and the protector of our Laws;* which require of us a full maintenance of his Royal estate. This for the *quid.* 2. *The per quem,* answered with a *per me,* where *non vox hominum sonat,* it is not the voice of Man, but of God, by him *Kings reign,* who *looseth the bond of Kings, and girdeth their loins with a girdle,* Job 12. 18. This the sum of what hath been delivered. I should now speak of that which follows, *against whom there is no rising up.* But of these words, when opportunity shall be offered. Give me leave to adde a word or two, which shall neither be proper, nor *ultra tempus,* beside, or beyond the Time.

*Beloved, Eliab's small Cloud hath now overspread the whole face of the heavens with a storme; he not long since Tumults have overspread the whole Kingdom with a Civill War, and we must now know, stormes come not but by vapours; so that if the storme of Gods Judgements fall down upon us, the vapours of our filthy sins have first ascended: take away the vapours, the storme will cease; take away our sins, Gods judgements will be removed. We attribute the continuance and enteale of our miseries, to the raging malice of the Adversarie; who like *Jebo,* drives furiously, and what conditions of peace are offered, yea, what Articles concluded, he casts them behind his back. But indeed we ought to look within our selves; and if we desire peace with Men, we must first make our peace with God; and having made our peace with him, we need not fear the enmity of man. God shall be to us, what he was to *David,* Psal. 62. *our Rock, and our salvation, our defence, our refuge, and our glory.* And if he be our Rock, what storme shall shake us? if our salvation, what trouble shall deject us? if our defence, what weapon shall wound us? if our refuge, what enemy shall pursue us? if our Glory, what tongue shall disgrace us? Fear we not then the power or violence of the Adversarie, fear we not his great strength. It is a remarkable passage, which History relates concerning *Phocas,* who when he had slain his Master the Emperour *Mauritius,* he strengthened himself with strong Forces, fortified himself about with strong walls; and when he thought himself secure from the Enemy without, he heard a voice in the night laying to him, *The Enemy that is within thee, that shall destroy thee;* meaning his rebellious sin; the Application is easie. We may*

may (blessed be God) lay with holy David, Psal. 21. 2. *In virtute tua Domine, The King shall rejoice in thy strength, O Lord, exceeding glad shall be he of thy salvation.* The King shall rejoice in thy strength, not in the strength and number of his people, not in the valour and prowess of his Captains; but *Virtute tua Domine*, in the might of the Almighty, for that is *Virtus ad salutem*; that strength brings salvation; in which salvation great shall be our Kings joy, great shall be his glory and his honours, ver. 5. Now *Regis ad exemplum*, let not us place our strength in an arme of flesh, which like Jeroboams hand shall suddenly wither, and bring inevitable ruine upon us: but let us relike upon the arms of the Almighty, which are everlasting, Deut. 33. 27. stretch out to all eternitie, as for the defence of his Anointed, so for the safety of all those, who repose their whole trust and confidence in him.

Let others think force of Arms whereby they offend God no less than their King, the way to reform and repair all: my advice to you is, that if you desire the Times should mend, you would first mend your selves: and to that end, in unfeigned humiliation betake your selves to God with prayers and tears, lest your darknesse be without Light, your judgement without any beams of mercie. Sue to God for a Treatie of Peace, (for your souls first, and then for the Kingdom) sending forth, *Legationem Lacrymarum*, (as Gregory calls the weeping of a Penitent) an Embassage of tears, to which God will assuredly give a gracious audience. Now that our State like Noahs Ark is toss'd upon the waters of Civil Dissentions, send out the dove of humble Prayer, and though it return into your bosomes, as the Dove into the Ark, empty, yet send it out again, and at length it will bring in the Olive branch of Peace. Though the furie of War had suckt out all the marrow of the Commonwealth, so that it were like those dry bones in the Prophets vision, yet by our prayets and tears we should so prevail with God, that (according to the Scriptures <sup>Ezech. 37.</sup> <sub>7. 4, 5, 6.</sub> expressions) he would make the severall joyns of Kings, Nobles, and People, to knit again; and tye them together with their Sines and Ligaments, Loyaltie and affections; clothe them with their old flesh, of peace and plenty; wrap them in their old skin of Riches and Glory, and breathe life into them again, even the execution of justice, the life of a Commonwealth, and soul of a Kingdom; which God of his infinite mercie, and for Christ Jesus his all-sufficient Merits vouchsafte unto us, *amen.*

To His Excellency  
**WILLIAM**  
EARL of NEWCASTLE, Generall of His  
Majesties Forces in the North, &c.

Right Honorable,

**I**t is not the Excellency of the Work, which hath induced me, to present it to the Patronage of your Excellencie; But because there is a Congregation, or rather a Combination of Men, who with Hermogenes in Tertullian, Maledicere singulis officium bone Conscientia judicant, think it the discharge of a good Conscience, to speake evill ( yea and to do evill ) against all those who oppose them: The same dutifull respect, which begot the intention of having your Excellency my Auditor, begot also the desire of obtaining you my Protector; that as the Work hath had the Grace of so generall an Approbation, so the Author the Countenance of so Honorable a Patronage, and withall the Protection of so Worthy an Excellency. The praises of whose greatest worth, are best heard from the Voice of this greatest County, into which (by the solicitation of the Loyall Nobility and Gentry, and by Commission from His Sacred Majestie) your Excellency hath advanced with your present Forces, to represe the fury of Rebellion; Which, neither pitying the tenderesse of Infancy, nor the infirmitie of old Age; neither regarding the Priviledge of Sex, nor the plea of Condition, hath offered inhumane violence to all. And now (Right Honorable) maugre the malicious attempts of the Rebellious ( whosover is the issue of your noble Endeavours) here shall Posterity find it Recorded, That William Earl of Newcastle was Loyall to his Sovereign, and faithfull to his Countrey; Quem non Ardor prava jubentium mente quatit folida. Whose Memory shall be precious in the minds of all good Men, and Loyall Subjects. So that, should you sacrifice your self in affection to your King and Countrey, your Honorable Death shall be a means to procure you a glorious Life, and an eternitie of happiness shall crown your fidelity to your Prince. In whose Honour and safety, that you may be preserv'd safe and Honorable, is the devout Prayer of

York, December the  
fifth, 1642.

Your Excellency's most  
humbly devoted  
Servant,  
R. MOSSOM.

# THE SECOND SERMON.

Preached in the Cathedrall Church in York,  
on the 27. of November, 1642.

PROV. 30. 31.

— *And a King, against whom there is no rising up.*

*Let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy sight, O Lord my strength and my Redeemer.*



N abrupt Beginning duls the attention of the Auditor: For the better Introduction then to our preſent Discouſe, give me leave to recapitulate, & recall to your memories the Heads of our former. In the handling of the words, I ſhewed you firſt their Dependance, implied in the Conjunction *And*, *And a King*: From whence I inferred this Conclusion, That Majestie is the Ornament of the Crown, the beauty and comeliness of a King. The words themſelves I took in order as they lie, making a King the Subject, yet without ſubjecting the King; for our method was, firſt to ſhew you *Quid*, What a King is. 2. *Per quem*, by whom he is King, &c.

Here I left the King, in his relation to his Subjects; and here I left the Subjects, in their relation to their King. And I wish this mutuall relation had been kept ſo inviolate, as that, having ſpoken of the King, I had not any occaſion to enter upon the latter words of my Text, more then to repeat the words themſelves, and tell you that, *Againſt him there is no rising up*. But ſince Solomons *Nemo insurget*, there is no rising up, is turned into Davids *Multi insurgunt*, many are they that rise up: I could not any longer ſit ſtill, but rise up I muſt too, (& good manners you will ſay when my betters rise before me) But how rise up? why, as every good Subject ought to doe, *Pro*, not *Con*, For the King, not *Againſt* him: For, *Againſt him there is no rising up*.

In the handling of which words, I ſhall obſerve this Method: 1. To *The Method*. ſpeak of the words, as denying *rem factum*, the thing done; and herein I follow *Iunius* and *Tremelius* with their *in quem nemo insurget*, the fame with our English, *Againſt whom there is no rising up*. 2. As denying *jus facti*, the lawfulness of doing the thing; herein I follow *Lyranus*, *Clarissimus* the Scholast, the Doctors of *Lovaine*, and others, with their *Nec est qui refutat ei*, neither is there any that may refut him.

Having done with the words as denying *rem factum*, the thing done, and *in facti*, the lawfulness of doing the thing, I shall shew you the *Quomodo*, and the *Quare*.

1. The *Quomodo*, the manner how there is no rising up.
2. The *Quare*, the reason why there is no rising up.

1. The *Quomodo*, the manner how there is no rising up. 1. *Non corde*, no rising up in the *Heart*; *malum cogitando*, in thinking evil. 2. *Non lingua*, no rising up with the *Tongue*, *Maledicendo*, in speaking evil. 3. *Non Manu*, no rising up with the *Hand*, *malefaciendo*, in doing evill.

2. The *Quare*, the reason why there is no rising up, & that is, 1. *Propter malum culpa*, for the evill of sin. 2. *Propter malum pena*, for the evill of punishment, Rebellion being properly Satans sin, both to denote the *opus*, and the *wrath*, the guilt and the punishment.

1. Denying *rem factum*, Then to speak of the Words as denying *rem factum*, the thing done; *in quomodo insurget*, so *Iunius*, against whom there is no rising up, so our English. But what? *Nemo insurget*, no rising up? What meaneth then those soundings of Trumpets, those beatings of Drums, those Alarums of War? Are these so frequent in our Ears, and yet *Nemo insurget*, no rising up? What think you? was *Solomon* acquainted with the Logick of our Times, that Towns should be *Garrison'd*, Armies *raif'd*, Fields pitcht, Battails fought, contrary to the Kings Command, with contempt of the Kings Majesty, and with hazard of the Kings Life, and yet *Nemo insurget*, no rising up against the King? no sure; there is *ingenus hiatus*, a vast distlance betwixt *Achitophels* policy, and *Solomons* Wisdom; that foments Disloyalty and Faction, this instructs Obedience and Subjection. What then? is it, because rising up in Rebellion against the King, is a Sin so horrible, and the Miseries which attend this Sin so insupportable, that *Negare malum quam prohibere*, he rather chose to deny then to forbid it? That as *St. Paul*, *Ephes. 5.3.* would not have covetousnesse so much as once named amongst the *Saints*, so nor *Solomon* here Rebellion amongst Subjects? This doubtlesse is not far from the Wise-mans intent. But the truth is, *non tam negat*, *quam negando fortius prohibet*, he doth not so absolutely deny, as by denying the more strongly forbid. For we may observe, that in the Language of the Scriptures, as the strongest *Negation* is by an *Interrogative*, so the strongest *prohibition*, is by a *Negative*: as here, *Rex in quem*

2. Denying *nemo insurget*; A King against whom there is no rising up. Thus as *de jure facti* the denying *rem factum*, the thing done.

*lawfulness* 2. As denying *in facti*, the lawfullnesse of doing the thing. And of doing the here I must lanch out into the deep, and not fearing what Stormes thing. may follow, steare forwards; guiding my Course by the *Compass* of Gods

Gods Word. *Non est qui resistas ei*, so *Clarissimus* the Scholiast, and others, *Neither is there any that may resist him*. Not any, whether of the Clergy or Laity, whether Private Persons or Publique, whether Lords or Commons. *Solomon* hath a *Non est qui resistas ei* for them all. *Let every Soul be subject to the higher Powers*, so *Saint Paul*, Rom. 13. 1. *non lux*, every Soule, *si quis tentat excipere conatur decipere*, is the known Language of *S. Bernard*, he that attempts to except, endeavours to deceive. Though a Prophet then, an Apostle, or Evangelist, though a Man of an Extraordinary Calling, yet subject to the Ordinary Jurisdiction; no Cloyster or Church, no Profession, Employment or Dignity, is a Sanctuary, a Priviledg'd Place, from the Tribute of Obedience due to *Cesar*. To apprehend the strict tye, in which the Subject is bound to His Sovereigne; we must know that Kings, are the Successors of the Patriarches, both in the right of their Fatherhood, as Fathers of the Country; and in the rule of their Government as Governours of the Common-wealth. The difference seems to be onely this, that the Patriarchs were Kings of their Families, and Kings are the Fathers of their Countries. So that *jus Regium* commeth out of *jus B. Andrews.* *Patrum*, the Kings right from the Fathers, and both hold by one Commandement morall, and one Bond naturall; so that as the Son by the same Command of God is bound to obey his Father, that the Subject is to obey his King: So by the same Bond of Nature the Subject is to obey his King, that the Son is to obey his Father. Yea, in the Relation of a Subject to His King, is contain'd not onely the Relation of a Son to his Father, but also a Wife to her Husband, of a Servant to his Master. And what Father will admit it lawfull, for his Son violently to resist him? What Husband, for his Wife forcibly to oppose him? What Master, for his Servant to rise up against him? And shall we admit it lawfull then, for the Subject violently to resist, forceably to oppose, and with Armes to rise up against the King, who is *Pater Patriae*, the Father of the Country; *Marsus Reipublicae*, the Husband of the Common-wealth, and *Subditorum Dominus*, the Lord of all His Subjects? True (may some say) it is impious indeed to resist a King that is pious; but a King by impiety doth degenerate in *Tyrannum*, degenerate and become a Tyrant; and when the King deserts his Duty, no marvaile if the Subjects forsake their Loyalty. As it Kings received their Crowns, as some high Officers their Commissi-  
ons with a *dum bene gesserint*. I told you before, and now tell you againe: I might here answere as *Isaiah* did, *Indg. 6. Let Baal plead for himselfe*, let wicked Kings Patronize their own cause (thanks be to God) we have no cause to complaine of our Kings wickednesse, but *Ans.*

of our own, and so need not I pleade for evil Kings, since God hath bestowed upon us so good and gracious a King, had we but thankfull Hearts to acknowledge his Goodnesse. Yet because the Prese and the Pulpit have abounded with false aspersions cast upon the Royall-Majesty, and prepossess the People with vile Opinions, and wicked conceits of His Sacred Person and Dignity. I will suppose those Men, who maintaine the People in their disloyalty, not to be what indeed they are, *fallacie Magistri*, (as *Terentian* calls some in his time) Masters of Falshood; and to be what indeed they are not, *Magistri Veritatis*, Masters of Truth; and so all their false reports, true relations. And notwithstanding this supposition, I shall make good *Solomons non est qui resistar ei*, make it evident unto you, That it is not lawfull for the Subject to rise up in Armes against him. You may remember I toucht upon this point formerly, I shall now (I hope) to your better satisfaction more fully handle, what I then but lightly toucht.

Our Ground-work must be this infallible Axiome, That *It is not lawfull to take up Arms, but in the defence of a just Cause, and in obedience to a lawfull Command.* 1. Then I will make it apparent that there is no *Cause*. 2. That there is no *Authority* that can justifie a Subject taking up Arms against the King. But before I proceed, give me leave to premisse somewhat, for the preventing prejudice and misunderstanding (a thing too too incident in the cause of Kings.) When God and the King stand in Subordination, there, *Deo & Hominibus*, we must obey God and Man. But where they stand in opposition, there the Apostles Maxim is good, *Deo potius quam hominibus*, *Act. 4.19.* we must obey God rather then Man. When then I tell you, you must obey wicked Kings, think not that I would have you obey *Kings* in their wickednesse. No. I know there is a *qua Cesaris*, and a *qua Dei*, so that our Oath of Allegiance to the *King*, must be no breach of our Oath in Baptisme to God. As *Kings* raigne; *per Deum*, by God, so must we obey them *propter Deum*, for God, not *contra Deum*, against God. Not, because *Kings* are *Kings*, therfore, *quodlibet licet*; their Will must be a Law. What were this, but to Deifie *Kings*; and instead of *Gods*, by Analogie, to make them *Gods* indeed; instead of *Dii dicti*, *Dii facti*, and so wipe the first Commandment out of the Decalogue. We must know then, we are to learn a Lesson of Obedience, even when we disobey, Obedience to the punishment inflicted, when we disobey the Command enjoyned; yeelding though not *Active obedience* to doe, yet *Passive*, to suffer what the evill Prince layes upon us; so that, as wee may not obey Princes in doing the evill they Command, so nor may we rise up against them, when they command that which is evill. And this

*Note.*

this is the summe of Gods truth, and the Saints practise, in this case of Subjection to wicked Kings. This to remove Prejudice and Misunderstanding, now *ad rem.*

1. No *Cause* can justifie the Subjects taking up Arms against their King. We must know Satan deceives not more, then when an Angel *can justifie* of Light; and Rebellion prevalest not more, then when its pretence *arms against* is Religion and Justice. See that one Example of *Absolon*, 2 Sam. 15. the King. *He stealest away the hearts of the people; and how that? First he possesseth Ver. 6. them with an evill opinion of the King, that he neglects the execution of Ver. 3. Justice; and then insinuates into them, That if he were made Judge in Ver. 4. the Land (not yet seeming to aime at the Crowne, he onely desires to be made a Judge in the Land) then the times shoud be better: If any Ver. 5. &c. may had any fuit or cause, if he came unto him, he woulde doe him justice.* And then condescended to a winning Affability with the people, he raiseth a most unnaturall Rebellion; which he colours over, not onely with the faire pretence of executing Justice, but also of preserving Religion, and therefore, *he offers sacrifice before the people.* And the better to countenance his Rebellion, he makes use of *Achitophel* the great Councillor, and others of the Nobles of *Israel*. And if we look upon King *David*, he (good Man) is put to as great straits as King *Charls*. He is driven from the great City *Jerusalem*, he is forced to fly a farre off, and glad that he can be furnisht with provision at *Mahanaim*, at the bounty of his better Subjects. And being at this distance, he assembles what Forces he can raise, and sends them out to suppresse the Rebellion of *Absolon*; who as he brought upon the Kingdome the misery of a Civill War, so upon himselfe the confusion of an unnaturall Son, and a rebellious Subject. Here let me say to King *Charles*, what *Cusbas* said to King *David*, (since their case is not much unlike) when he brought the news of the Victory, 2 Sam. 18. 32. *Let the enemies of my Lord the King, and all that rise up to doe thee hurt, be as that young man is.* But that a pretended cause, how specious soever, should justifie Arms against the King, no man will beleeve. Therefore I must goe a great way farther, and draw the cord much longer, and snake it appeare, that no *Cause*, how just soever truly and indeed, can justifie the Subjects taking up Arms against their Soveraigne. What Cause more religious then that of Religion? What Cause more just then that of Justice it selfe? Yet neither for the profession of Religion, nor for the execution of Justice, may Subjects take up Arms against their King. This is evident, *Ashur is the rod of Gods anger, yet must Israel be subject; Nebuchadnezzar his scourge, yet must Judah submit,*

*submits, and be so farre from raising Armes against him, that they must pray for his Peace, Jer. 29.7. In that, 1 Tim. 2.1. Prayers are commanded to be made for Governours, who were they? not Christians, but Heathens. In that, 1 Pet. 2.13. Honour the King. Who was that? Constantine the good? No, but Nero the Cruell. And sure, where God Commands Prayers to be made for Kings, Honour and Obedience to be given to Kings, he takes away taking up Armes against Kings; though such as Nebuchadnezzar, such as Nero, Idolatrous and Cruell.*

*Blessed are they (saith our Saviour) who suffer persecution for Righteoufnesse sake, for theirs is the Kingdom of Heaven, Math. 5.10. not Blessed are they who rayse Rebellion for Righteoufnesse sake, that theirs may be the Kingdomes of the Earth. And again, Love your Enemies, blesse them that curse you, and pray for them that despightfully use you, and persecute you; and the reaon is, *as Filii stis, That ye may be the Children; the Children of whom? Filii huius seculi, Children of this World? no; Flesh and Blood cannot endure this; they are for another Way, a Way of Opposition, a Way of Rebellion; but Filii Patris vestri quiet in Celi, The Children of your Father which is in Heaven.* If then to love our Enemies, to Blesse them that Curse us, to doe good to them that hate us, and to Pray for them that despightfully use us and persecute us, be Godly, Spirituall, and Heavenly; then to have bitter Envyings and Strifes in the Heart, to rayse Civill Dissention and Division in the State, is Earthly, Sensuall and Divelliſh, as S. Iames speakes ch. 3. v.15. S. Peter in 1 Ep. c.2. v.18. He admonisheth Servants to be subjeſt to their Masteres, with all Feare, not only to the Good and Gentle, *αλλα καὶ τοὺς εὐολοῦς, but also to the Froward,* so our English, pravis the wicked; so *Beza:ndri* hard or cruell; so *Tremelius.* And if Servants must obey wicked and cruell Masters, then must Subjects obey Wickēd and Cruell Kings: for the same relation that the Servant hath to his Master, the same hath the Subject to his King. And *Beza*'s note here concerning the Servant, may, not unſitly, be applyed to the Subject: That, *though his condition ſeem in this caſe very grievous, yet his ſubjeſtione ſhall be ſo much the more acceptable to God, p. voluntas ipsius plus vales quam Dominorum injuria: If the good pleaſure of his will more prevale with them, then the injurieſ of their Lords.* Again in Rom. 12.19. Dearly beloved (saith Saint Paul) avenge not your ſelues: If we may not avenge ourſelues upon our Equalls, much leſſe upon our Superiours, and leaſt of all (that is, not at all) on him who is Supreame, *Ergo affligemur in ute, ſhall we then be tyrannized over without revenge?* *Musculus* makes the objection, and gives the anſwer: *adjecta eſt, (saith he) huius gratia,**

*Comment in locum.*

gratia, assertio illa, ego repandam. For this cause is that Assertion added, *I will repay* saith the Lord: and a fearfull thing it is to fall into the hands of the living God, and ideo horribilissimum Regibus, therefore the more fearfull for Kings, because they have him alone to be their Judge, and, quid credimus iudicem illum, si non & ultorem? as Tertullian speaks. Wherefore doe we beleive him a Judge, if not a Revenger? As for Kings then, God will punish them *avenger*, with his own hand: which David knew well, when he answered *Abishai* (moving, yea, inciting him to slay *Saul*, or suffer *Saul* to be slain) with a *Deus percussit*, *God shall smite him*: but as for himself, he would not *stretch out his hand against him*, 1 Sam. 26. 10. 11. I could heape up Texts of Scripture to confirme this Truth, but this one sentence of my Text may suffice: where we have it *propris terminis* (a thing now a dayes so much stod upon) *A King against whom there is no rising up*.

If we desire Examples for further confirmation, let us retire back to former Ages, and we are presently (as Saint Paul speaks upon another occasion) *encompassed about with a cloud of witness, mox uanquish*, a cloud of Martyrs; sealing and maintaining Gods Truth, with their own Blood, not with the Blood of others. Was not *Saul* a bloody persecutor slaying *Abimelech*, with fourescore and four Priests in one Day, upon the false accusation of *Doeg*? was he not a Demoniacke, possessed with an evill Spirit? a cruel Tyrant, feeking not onely the death of *David*, but also of *Jonathan* his own Sonne? Yet when God had delivereded him into *David*s hands, and *Abishai* (looking upon him onely with a Souldiers Eye, as his Enemy) had beene earnest to kill him; yet saith *David*, *desstry him not, for who can stretch forth his hand against the Lords Anointed, and be guiltlesse?* 1 Sam. 26.9. The *Lords Anointed*! What *Saul* a Persecuter, a Demoniacke, a Tyrant, and yet *Christus Domini*, the *Lords Anointed*? Here (beloved) let me give you a remarkable observation: This Anointing here, doth not betoken any Spirituall Grace, as elsewhere it doth in severall places of the Scriptures: a mistake (let me tell you) which hath begotten many irreverent opinions concerning Kings. Royall Unction gives a just Title to the Crown, not Divine Grace to sway the Scepter: it gives Right to rule, not to Rule rightly. Though true it is, it were much to be wisht, that Grace in their Hearts, were as fragrant as the Oyle upon their Heads: and that, as they excell in Glory and Dignity, so in Godlineesse and Vertue. But we see wicked *Saul* then, as well as holy *David*, is *Christus Domini*, the *Lords Anointed*: he had (as all wicked Kings have) *sanctitatem unctionis*, though not *sanctitatem vite*,

Heb. 12. 1.

Note.

an holy Calling, though not an holy Life. Yea, the Lord ruleth in the Kingdom of men, and giveth it to whomsoever he will, so the Prophet Daniel, Chap. 4. ver. 32. so that he may be Christus who is not Christianus, as was Darius the Heathen, Isa. 45. 1. If then Kings are made Christi Domini, the Lords Anointed, neither for Religion nor Virtue: then certainly they may not be unmade for either Heresie or Vice, according to that Divine Axiome, *Dominium temporale non fundatur in gratia*, Temporall Dominion (or power of Rule) is not founded upon Grace. To all this accords that of *Iunius* and *Tremelius*, *Vncto Iehova*, (say they) the Anointed of the Lord, that is, *a Deo ad regnum assumpto*, admitted by God to the Kingdome; and what? to have his Crown presently cast down to the ground, and himselfe upon misdemeanour deposed from his Throne by the States, by the multitude, by the collective Body of the Kingdome, as some would have it? No, *a Deo ad Regnum assumpto, ac proinde sancto, & munito ab omni injuria*, admitted by God to the Kingdome, and therefore sacred and fortified from all injury. In that great defection under *Ieroboam*, did there not live many holy Prophets? in that hot Persecution under *Nero*, did there not live many holy Apostles? under that grand Apostacy of *Iulian*, did there not live many holy Fathers? yet (I will speak it *ex animo*) let it appear that there was ever any one Prophet, any one Apostle, and one Father, that stirred up sedition, or moved the People to take up Armes (though in their defence) against their Sovereign: and I will submit to their Censure who now oppose their King, and I think I could not expect more severe Judges. Run over the Acts of the Apostles and you shall find them in the Prison, not in the Campe: drawne before *Magistrates*, not drawing *Magistrates* before them: stoned but not stoning: struck with the Sword, but not striking with the Sword. And in 2 *Thes. 1. 4.* *We glory in you* (saith the Apolite) *in the Churches of God*: for what? for their Valour and Courage in defending the Gospell by force of Armes? no, but for their *Patience and Faith*, in all their *Persecutions and tribulations for the Gospell*. Aske Saint *Augustine* (that holy and Learned Father) how Paganisme and Heretie was vanquisht, and how the truth of the Gospell was maintained? and he will tell you, *non a repugnantibus, sed a mortentibus Christianis*, not by Christians resisting, but by Christians dying. What think you now? who are the best Christians, they who take up the Crofie and follow Christ, or they who take up Armes and resist their Sovereigne?

Epift. 42.

Object.

But some may say: The former Christians did not take up Armes, and a good reaon why, they had no Armes to take up: or if they had, they

they were so far inferior in number and power, that they durst not take them up. But, what think you of that which *Tertullian* tells us of in his Greek fragments? That when *Plinius Secundus* observed the numerous company of Christians which suffered Martyrdome for the Faith of Christ, *νεκαρια τε πολλα, multitudine interrumporum permanserunt;* (as *Ruffinus* translates it, *ολιγαστροι*) astonished at the multitude of them that were slaine, he related to the Emperour, *quod innumerabilis hominum milia quotidie obtruncarentur*, that innumerable thousands of men were slain daily, (as the same *Ruffinus* tells us) what so many thousands slaine, & quotidie too, slaine every day? how easie had it been (having the Lord of Hosts on their side) to have gathered themselves together in every Province, and to have stood, not onely for the Truth, but also for their Lives, and to have destroyed, to have slain, and to have caused to perish all the power of the people, and of the Provinces that should have assaulted them, as did the Jews, (yet not without Commission from *Abasuerus*) *Esb. 8. 11.* But we see the contrary affirmed to their faces with a challenge, in *Nazianzen Orat. 2. cont. Julian*; *In quos vestrum* (faith he) *populum ex affannem contra nos insurgere salicavimus? quibus visa periculum attulimus?* Against whom of you have we made the tumultuous people to rise up? Which of you have we put in danger of his life? They had not so learned Christ. They knew well, *The Kingdom of heaven suffereth violence, and the violent take it by force;* but what violence of oppofing? no, but of suffering. What Force of Arms? no, but of a godly life. They knew well, if God had intended the founding his Church, the propagating his Truth, by an arm of flesh, by the power of the temporall sword, he who is *ραδεσμος*, the searcher of the heart, is also *ραδοσιτος*, the mover of the heart; and so would have moved the hearts of Kings, rather then the hearts of the people; he would have called the Wise, the Mighty, and the Noble, rather then the foolish, the base, and the despised. But that no flesh should glory in his presence, and that Gods strength might appear in Mans weaknesse, he chose the foolish things of the world to confound the wise, the weake things to confound the things which are mighty, and base things of the world, and things which are despised, did God choose yea, things that are not to bring to nought things that are? *1 Cor. 1. 26, 27. &c.* That of *Cyprian* to *Demetrianus* is full to our purpose; None of us (faith he) when he is apprehended resisteth, *quamvis nimius & Copiosus noster sit numerus*, though our number be far the greater. Above all, Ecclesiasticall Hist. relates, that *Insians* Army (notwithstanding his great cruelty & oppression) did consist most

of Christians, who (we reade) fought for him against his enemies, but never for themselves against him; and that his Army did consist most of Christians, appears by that full Acclamation of theirs to *Jovian* after *Julians* death. *Christiani sumus, We are Christians.* So that we may well say with *Tertullian*, concerning the Sect of Christians in their Persecutions, *Oecidi nicas, occidere non posse;* not *occidi posse, occidere non posse;* nor, that it is in their power to be slain, not in their power to slay; but it is lawfull for them to be slain, not lawfull for them to slay. *Solomon* here confirms it with a *Nom est qui resista;* there is not any that may resist. *Qui resista, viciatur;* who resists, is overcome.

*The Adver-  
saries Obje-  
ctions an-  
swered.*

Yet are not the Adversaries herewith satisfied, but object to us the men of *Jerusalem* who rose up against King *Amariah*, 2 King. 14. 19. Yet see how the Scripture sets a brand upon them, and tells us, that *Conspiracie conspirationem*, they made a great Conspiracie; an act as little commendable, as it is imitable. They tell us of the ten Tribes falling away to *Ieroboam*; though the Scripture tells us, that it was of the Lord, 1 King. 12. 24. *Ieroboam* being anointed to the Crown by *Abijah* the Shilonite. They tell us of *Iehu* smiting the house of *Abib*, and rising up in Arms against *Ioram* his King; though the Scripture tells us, 2 King. 9. 6. *Thus saith the Lord, I have anointed thee King over Israel;* and so Peter answers well, It was an act extraordinarie, *Quoniam in exemplum trahendum, and not to be drawn into example.* They tell us also of the people delivering *Ionathan* from *Saul*, 1 Sam. 14. 45. Though it appears not in Scripture that they did it by forceable Arms of resistance, but rather (as *Iudith* and *Tremellius*) by forceable Argument of Persuasion, *ad postulabimur per mentis ratione, hanc habemus rationem.* That laying aside the account he had of his oath, he would have respect to Equity and Justice. Thus then, notwithstanding the opposition of the Adversaries, I have made it cleare to you, that no *Caesar* can justify the Subjects taking up Arms against the King.

*Loc. com. cl. a. 4. c. 20.* act extraordinarie, *Quoniam in exemplum trahendum, and not to be drawn into example.* They tell us also of the people delivering *Ionathan* from *Saul*, 1 Sam. 14. 45. Though it appears not in Scripture that they did it by forceable Arms of resistance, but rather (as *Iudith* and *Tremellius*) by forceable Argument of Persuasion, *ad postulabimur per mentis ratione, hanc habemus rationem.*

*Comment in Iudith and Tremellius* by forceable Argument of Persuasion, *hanc habemus rationem.* That laying aside the account he had of his oath, he would have respect to Equity and Justice. Thus then, notwithstanding the opposition of the Adversaries, I have made it cleare to you, that no *Caesar* can justify the Subjects taking up Arms against the King.

2. *No authority.* Who shall command against him? from whom issueth the power of commanding?

Yea, but he is entrusted with that Power by the Commonwealth, for the safety and well-fare thereof; which if he abuseth, he may be deprived of it by the Commonwealth.

Suppose this true, (as you know affirmed it hath been for a Truth) suppose our King had his Power committed to him by the State, (which yet is most false, as shall presently appeare) and suppose it in the Power of the State, to require it of him again, (though let mee tell

2. *No autho-  
rity.*  
*Object.*

*Ans.*

tell you, this severing the Head from the Body, the King from the State, hath been as ominous as erroneous. But as I leade you into this Maze, so will I conduct you out again: ) Upon this supposition then, *N otc.* consider well our many *Heroes*, brave *Worthies*, *Starres*, *prime magni- tudes*, shining no lesse in Valour then in Virtue; consider the gravity of their *Wisdom*, the Authority of their Persons, the Uprightnesse of their Lives, Men fit for Councell in Peace, and Conduct in Warre. Consider those great *Nobles*, and grave *Judges* of the Land; the learned *Doctors* and *Clergie* of the Land; the faithfull *Gentry*, and loyal *Commonalty*; consider the great *Counties*, the many *Cities*, with the famous *Universities*: All which stand up in defence of their So- veraigne the *Lords Anointed*. Consider these well, and then tell me, what is that you call the *State*, what is that you call the *Common- wealth* of the *Kingdome*.

Thus you see, that not without cause Saint *Iude* tells us, *ver. 8.* that they who despise Government, *supremum*, not *Dominum*, but *Domi- natum*, not the *Governours*, but the *Government*; *ordinem ipsum a Deo constitutum*, so *Beza*, the *Orde* it selfe constituted by *God*. They (the *Apostle* tells us) are *imma<sup>l</sup>habui*, *altissimo veterus sopiti*, buried in a dead sleep, so *Beza* againe: they are *filthy dreamers*, so our English: *delusi insomniis*, deluded with *Dreames*, so *Erasmus*. That of our English may be applyed to the great *States-men*, the *Patriots*; that of *Erasmus* to the *People*, their *Disciples*: the former they are *filthy dreamers*; the latter, they are *delusi insomniis*, deceived with their *dreames*. For is it not evident to him that is awake, and his ey's open, that what those men set downe to justifie their actions, doe most of all condemne them, they swerving from their own *Prin- ciples*? *But to returne.*

The *power* of *Kings* is *de super*, not *de subter*: from above, not from beneath: from *God*, not from the *Subjects*: Call them what you will, the *Multitude*, the *States*, or the *Common- wealth*, *Ego dixi* *Dei estis*, *Psal. 81.6.* I have said ye are *Gods*: *Ego dixi*, I have said, not *Nos diximus*, we have said: He hath said it, whose *dixit* is a *fact*, By him are *Kings* ordained, by whom all things are created: *Per me Reges per quem Regna*, by him are *Kings*, by whom are *Kingdomes*: the *World*, and the *Government* of the *World* have the same *Per*, both *Postulat* & *Personae*, of *Power* and of *Person*. If wicked men once separate *Reges* from *Per me*, *Kings*, from him by whom they are *Kings*, no wonder if they strike at *Regnant* too, no wonder if they strive to cast their *Crowns* down to the *ground*, and lay their honour

In *Apologet.* in the dust. *Tertullian* is full for an Heathen Emperour: *Imperatores* (faith he) *necessitate est ut sufficiamus*, it is necessary that we reverence the Emperour: And how so? *Vt cum quem Dominus noster elegit*, as him whom our Lord hath chosen: *Vt merito dixerimus noster est magis Caesar*, us à nostro *Duo constitutus*, that I may very well say, *Cesar* is rather our Emperour, as constituted by our God.

*Object.* Yea, the King is by God, but God he worketh by means: and therefore though he choose the King, yet it is *mediante populo*, by the choice of the people.

*Ans.* For this see *Psal. 89.20.* there faith God of King *David*, *I have exalted one chosen out of the people. Electum ē populo*, chosen out of the people: not *electum à populo*, chosen by the people: *Qui exaltavit eum electum est*, by him he was chosen, by whom he was exalted; by him he was chosen out of the people, by whom he was exalted above the people. And as for King *David*, so for all the Kings of his Race, God had a *Per me* for them all: and as for them, so for all Kings else by lawfull Succession, that is, *certum & absursum*. As for unlawfull Usurpation, I leave that *sub Iudice*, as needing no Sentence at the present. If then the King receives not his Power from the Common-wealth, then cannot the Common-wealth either take away the Power from the King, or exercise a Power and Command against the King. Thus then, if no *Cause*, no *Authority* can justify Arms against the King, whatsoever *Cause* men pretend, whatsoever *Authority* they produce, *Solomon* stands up still for the King with his *Non est qui resistat ei*, there is not any that may resist him. But here I must not pause neither without a stand.

*Note.* The severall places of Scripture, which yeild either Precept or Example of *Obedience* to Kings, (though wicked) there are those who evade the Force of them, by applying them to private or particular men, and so runs indeed the whole Current of Antimonarchians. And therefore say they, The Magistrates under the King though *singulari separatis* each one severall be his inferior, yet *universi conjuncti* him, all conjoyned are his superior. By the way observe, *Vt dicta factis deficientibus erubescant*, as *Tertullian* (*de Pastenja*) speaks, That their Writings may shame their actions. Their owne Tenet is, That if the Magistrate be above the King, they must be *universi conjuncti*, all conjoyned, not divided, and so, that the lesse part prevale over the greater. Which perchance may be true, as concerning a Duke of *Venice*, (as you have formerly had the example) or a Prince of *Orange*; but most certainly not as concerning a King of England. Therefore (Be-

(Beloved) beware of those kind of Statesmen, who following their Master, would first bring us to a low King, and after that (I feare) a Low-Country too. Buchanan a great Patron of this Faction tells us, *quasi ex Tripode*, with as much confidence, as if it were an Oracle (in *Dialog. de jure Reg.*) *ius idem habere in Reges multis in dinem, quod illi in singulos e multis in dinent habent*: It is too poysonous to be Englished. Thus sometimes the States, sometimes the Multitude in these Mens opinions, must *suprememere*, be Supreame; and not the King in Saint Peters. But what? shall we beleive Buchanan and the Presbytery, or Saint Peter and others of the Apostles? *qui potius figuram vocis sua declarasset quam eni figura gloria sua revelavit* (faith Tertullian) to whom should Christ have revealed his will, rather then to whom he revealed his Glory; namely, Saint Peter and the rest. I will not abuse your patience, nor misuse my paines to enlarge a Confutation; *vel recitasse, est confutasse*, to have receited them, is to have confuted them. Only obserue, that the Practises of those in our times who oppose the King, are fayne besides the Foundation layd them by their Masters, for if they look their Lesson over again, they shall find: that not a part or parcell of the Magistrates, but *universi coniunctum*, all conjoyned; not *aliqui e multis in dine*, *sed multis in dinem*, not some Companies of the Multitude, but the whole Multitudes: not *unus aut alter de iudicibus, aut Principibus Regni*, one or two (that is, some few) of the Judges or Nobles of the Kingdom: but they are *universi Rebus ordinis*, the whole States of the Kingdome, who may either *moderari, coercere, or punire Principem*. Thus as Job speakes, *chap. 5. ver. 13.* God taketh the Wise, & *magis avit*, saith the Septuagint, in the subtle wiliness, and the counsell of the froward is carried headlong, *confusum reluctantium*, so *Inuincit*: the councel of the Rebellious, not devised with more folly, then prosecuted with fury, to their own destruction.

I will conclude this point then, with that place in the Church Homilyes (so full against wilfull Rebellion) That certainly Satan intending to raise Rebellion in the People; first thought it necessary to suppress the Homilies from the People.) The Words are these, *Turne over and reade the Histories of all Nations, look over the Chro[nicles] of our own Country, call to memory so many Rebellions of old time, and some yet fresh in Memory; and we shall finde, That, were the Multitudes of the Rebells never so huge and great, the Captaines never so Noble, Re-ligious and Witty, the pretences feigned never so good and holy; yet the speedy overthrow of all Rebells, of what Number, State, or Condition*

Note.

## Note.

forger they were, or what colour or cause forwar they pretended is, and ever  
hath been such, that God thereby doth forswear, that he alwaies neither the dig-  
nity of any Person, nor the multitude of any People, nor the might of any  
cause, is sufficient for the which the Subjects may move Rebellion against  
their Princes. Thus far the Homilies of the Church. And if thus no  
Cause, no Authority against a wicked King, much leſſe can any Cause,  
any Authority, justify Arms against a gracious King. If Jeremy will  
have Subjection to Idolatrous Nebuchadnezer; if Christ to Heathen  
Cesar; if Saint Paul to Persecuting Nero; who shall deny it to pious  
King Charles? If for any King, then ſure for our King; Solomon's man  
eth qui refutat, stands good, There is not any that may refiſt him. Thus  
of the Word adſenying *reum factam*, the thing done, and *ius factis*, the  
lawfulneſſe of doing the thing. I will briefly runne over the reb.

1. *Quomodo* the Manner, how there is no rising up, and *firſt non corde*, no rising up in the Heart, *malum cogitando*, in thinking evil. Re-  
bellion is the rankeſt poſon, the leaſt drop whereof is deadly; not only  
the large quantum, but the leaſt ſcript is forbiden, *Ecclesiſt. 10. 20.* Curse  
not the King in thy thought; the very hatching of a Cockatrice Egge  
is poſon, as well as the Viper, the Intention of Treafon is a Sin of  
an high nature, as well as the Action, and it proved, ſhall be equally  
punished. *Eſt. 2. 22.* it is ſaid of Bithan and Terah, that *voluerunt*  
*inſurgere*, not that they did *riſe up*, but that they *would haue riſen up*  
againſt *Ahasuerus*; though but *voluerunt* an intention onely without  
action, yet treason, for which they are adjudged to death, *Touſh not mine*  
*Anointed* (ſaih the Lord) *Pſ. 105. 15.* *Nolite tangere*, not the hand only  
to ake, but the Heart alſo to will is forbiden. Not unſtily then for this  
Cause (though for others too more fitly) Kings are called Gods, be-  
cause of the divine Priviledge communicated to them from God; that  
as againſt God, ſo againſt the King, *sufficit cor*, the Heart is enough; thereſore *nemo inſurgit*, no rising up *corde*; in the Heart, *malum cogi-*  
*tando*, in thinking evil.

2. *Non lin-  
guia, not in  
the Tongue.*

2. *Non Lingua*, no rising up with the Tongue, *maledicendo*, in ſpeak-  
ing evil. In that 21 v. of Saint Iude's Epiftle, it was contradicſio, the  
gainsaying of *Core*, in which he and his Company periſhed. If the de-  
facing of the Kings Picture be Treafon, what think you is the disgrace-  
ing the Kings Person? *veni & maledic*, come and curse, where God  
hath bleſſed is *Balaams Office*; to rayle and revile whom God hath  
humbled (eſpecially if a King) is *Shimeies* practise, neither fit for imi-  
tation, neither fit for a Subject againſt his Sovereigne. The King is  
the Father of his Country; and as for the Naturall Father, ſo for the  
Politicall,

Politically, *malum datus qui vilipendit*, cursed is he that despiseth him; yet, and *qui maledicit*, who speaketh evil of him, *Deut. xix. 16.* cursed; and that with a mount *Ebates* curse, a curse to which many have formerly said *Amen*, who now are in Arms against their *Politickall* Father the King. Thus *nemo injurias*, no rising up, *Lingua*, with the Tongue, *maledicendo*, in speaking evil.

3. *Non Mamus*, no rising up with the Hand, *malefaciendo*, in doing evil; *Sam. 26.9* Who can stretch forth his Hand against the Lord's Anoynted and be guiltlesse? *Quis*, Who can? that is, *nullus*, no Man can. This the triumphant *Negative* (as one calls it) a *Negative* with a Challenge. We have some with *Jacobs* Voice, though *Esans* hands, who tell us, they take up Armes in the Kings Defence, (though this Defence be his greatest danger) but I question, whether, if they had *Davids* opportunity, they would have *Davids* resolution, of not stretching out their hand against him. Observe in *David* here, not only a *ne perdis* (in the former part of the verle) a giving of the blow: but a *Ne Mamus mittas* in the latter, a flinging of the Hand, is forbidden. Therefore as *nemo injurias*, no rising up, *corde*, in the Heart, *malum cogitando*, in thinking evil, *Lingua*, with the Tongue, *maledicendo*, in speaking evil; so especially *nemo injurias*, no rising up, *Mamus*, with the Hand, *malefaciendo*, in doing evil.

3. Non manu, not with the hand.

2. Quare, the Reason, why there is no rising up. 1. Taken from the *malum culpa*, the evil of Sin. 2. *Malum pene*, the evil of Punishment, Reason why. it is but borrowed of Saint Paul in *Rom. 13*. *He that resisteth the Power, Westreath the Ordinance of God*, ther's the *malum culpa*, the evil of Sin, and they that resist, shall receive to themselves *disaboration*, that's the *malum pene* the evil of punishment. The former Argument is for the Godly, who are moved *cum timore* Del with the feare of God. The latter is for the ungodly, *quos ut magis moveat* (saith *Musculus*) whom that he might the more strongly move, he comes upon them, *mittit Iudicium*, with the feare of Judgement.

Com. in 10.

1. Then *malum culpa*, the evil of Siane. If a Rebell were askt his Name, how well might he answet with the Man possessed with Devils, *culpa*, where that his name is *Legion*, for they are many. Rebellion being a Nest of *evil of sin*, Devils, a Sinke of all Sins, a Masse of all Impieties; what Profaneness, what Murders, what Robberies, what Whoredomes, what Malices, what Hatred, what Mischief is it that you can name, which is not heapt up in this Chaos of Confusion, this is one manyfold Sin, Rebellion? Rebellion in the State, is like an Impostume in the Body, which breaking inwardly, distempers and corrupts the whole, and makes it's recovery

recovery desperate. So that to redresse Disorders, by disorderly Com-  
motions, to compose distractions by Rebellion, is all one, as if a Man  
should quench fire with pitch, or cure old sores with new plagues. Be-  
tter therefore (as our Church speaks in her Homilies against wilfull  
Rebellion) *undergo the wrath of Governments, then the worse of miseries,*  
*Rebellion the destruction of all Government, a right Apollyon, bringing ru-*  
*ine upon all States.* So that as the *Lacédemonians*, to cause their children  
to loath drunkennes, caused them to behold their Servants when they  
were drunk: so that you may abominate Rebellion, it is enoughe if you  
look upon those mens actions who are *Rebelis*, for then will this *Rea-*  
*son* appeare good, that *there is no rising up against the King, proper*  
*malum culpa, for the evil of Sin.*

2. *Malum pæna*, the evil of punishment, why? what is the punish-  
ment of a *Rebell*? Death. What death? an ignominious death, an un-  
timely death, a painfull death, *ut sensat se mori* (as he in *Seneca*) whe-  
ther it be that of *Bingham* and *Teresa* *E&b. 2. 23.* or that of *Sheba*, *2 Sam.*  
*20. 22.* or that of *Baana* and *Rechab*, *2 Sam. 4. 12.* and to this adde that  
of the *Psalmit*, *Psal. 109.* his Lands and Estate are confiscate, his Po-  
sterity disgraced and beggered, his Name quite blotted out, or if re-  
membred, he is *damnata memorie*, Man whose Memory doth stink and  
is corrupted. This Punishment is Temporall, far short of that which  
is Eternall, when he shall go to his own place, where with the Arch-  
Rebell *Satan*, he shal suffer the hottest flames in Hell, who hath raysed  
so great a fire in the State. Thus then *nemo insurgit, no rising up, proper*  
*malum Pæna*, for the evil of Punishment. I will end all in a few  
Words of Application.

Because (Beloved) I have not gravity enough to be the Speaker, take  
it as spoken from the *Ancient* of dayes, even God, himself, *Prov. 4. 21.*  
*Fili mi, time Deum & Regem, my son, fear thou God and the King, and*  
*meddle not with them who are given to change; for their calamity shall*  
\* *Cajet. vult* rise suddenly, and who knowes the ruine of them both? Here God seems  
hanc sententia to stand as a Father, as a Judge; as a Father, his advice is loving, *My*  
*unusseancipi* Son fear thou God and the King, and meddle not with them who are given  
tem & posse to change: as a Judge, his sentence is severe, *Their calamity shall rise*  
*quidem ante-suddenly, and who knowes the ruine of them both?* As we behave our  
cedentes sen-selves, we shall finde the benefit of his Councell, or the penalty  
sensas claus- of his Sentence. It's adied, \* *These things belong to the Wife, to*  
*dere & con-* them who either are, or would be accounted Wife; such as are the  
sequentes Fathers of the State, no shame for them to be *Solomons Sons*, and  
*esam ordini*, to accept this Fatherly Councell, which if they doe not, though

though they will be *Judges* themselves, yet God a Judge above them, hath past their *Sentence*.

Give me leave to revew the words by way of Paraphrase, since they so much reflect upon the text, by way of Comment; and may (not unrightly) conclude my Sermon by way of Application; *My Son, feare thou God and the King*: Here a fit place for *Davidis quam bonum & iucundum*, *Psal. 133. 1.* how good and joyfull a thing it is to see to see what? why, to see God and the King in conjunction; and we know our Saviours axiome, *quos Deus coniunxit, nemo separat*, whom God hath joyned, let no Man put asunder. He that separates God from the King, separates himselfe from God. But why feare God and the King? because no Man doth rightly feare the King, unlesse he also feare God; neither doth any Man truly feare God, unlesse he also fear the King. Fear the King in a Loyall subjection, not put him into a feare by unlawfull Rebellion. *Feeare God and the King, and meddle not*, meddle not with whom? *cum detractoribus*, with them who are given to Detraction, so the Vulgar, *cum variis*, with them that are given to change, so *Innuis* and our English, *cum seditionis*, with them who are given to sedition, so others. The word and the sence will bear all three.

1. Then, *ne commiscearis cum detractoribus*, meddle not with them who are given to Detraction. Detraction is ever the fore-runner, and the fomenter of Sedition. Either Moses and Aaron *take too much upon them*, so *Corah* and his Company, *Numb. 16. 3.* Or, *there is no Man appointed by the King to doe Justice*, so *Absolon*, a *Sam. 15. 3.* Or *too heavy a yoke is laid by the King, upon the necks of the People*, so they who fell away to *Ieroboam*, *1 Kings 12. 4.* Therefore, *ne cum detractoribus*, meddle not with them who are given to Detraction.

*Cum mutatibus, So Cajet.*  
*ut Salazar ex-*  
*posit. in Prov.*  
*Solomon.*

1. *Ne cum de-*  
*tractoribus.*

2. Ne cum  
variis.

2. *Ne cum variis*, meddle not with them who are given to Change. Upon Detraction, is buz'd into the People a desire of Change. *Moses* and *Aaron* take too much upon them, and therefore *their Power and authority must be lessened*; the King takes no care of Justice, and therefore *the Power of Justice must be by others communicated*; the Yoke is too heavy upon the Peoples necks, and therefore, *their liberty must be enlarged*. Therefore, *ne cum variis*, meddle not with them who are given to Change.

3. Ne cum  
seditionis.

3. *Ne cum seditionis*, meddle not with them who are given to sedition. Upon Detraction, men are put upon a desire of change, and upon that growes Sedition. *Corash* and his Company then assemble; *Absolon* with his Complices then *make warre*; the People with their Patriot, then *desert* their King, and *enter the field against the Lords Anoynted*. Thus *Shimei*'s railing ends in *Sheba*'s rising; Detraction ends in Sedition. *Defiling* of Government begets *Despising*; *Despising* begets *Opposing*; *Opposing* begets *Removing*, and *Removing* begets *Ruine*. Therefore in that the Wiseman adviseth, with a *ne commiscaris cum detractionibus*, meddle not with them who are given to Detraction, he seems, as it were, *obstare principiis*, to stop the beginnings of Rebellion: and if some be carried away with that *parversitas fidei*, that perverseness of faith, so as to beleieve and give credit to the Detraction; then his *ne cum variis* stands good, meddle not with them who are given to change, and if againe any be so far misled as to desire a change, an alteration, or (if you will) a pretended reformation; yet, *ne cum seditionis*, by no means meddle with them who are given to Sedition.

*Ne commiscaris*, meddle not, which forbids not only with *Ioab* to be General, with *Achitophell* to bee Counsellor,

tellor, with Sheba to be Trumpeter, with Abiather to be  
 Priest, with the City Abel to be harbourer, with the men  
 of Sihem to be Contributors, with the Congregation of  
 Israel to be Approvers; but ne Commisceards, meddle not,  
 have no part or portion with them though they tell the  
 as it is pro. 1. 13. 14. We shall find all precious Substance, we  
 shall fill our houses with spoyle, cast in thy Lot amongst us,  
 let us all have one purse; yet, ver. 15. My sonne (that is,  
 such an one as he would have feare God and the King )  
 walke not thou in the way with them, refraine thy foot from  
 their path; meddle not, that is, rife not up corde in the heart,  
 by consenting, Lingua, with the tongue, by Encouraging,  
 Manu, with the hand, by Acting, or Contributing. But why  
 so, why, their calamity shall rise suddenly, &c. here is the  
 malum culpe, and the malum pene, the malum culpa, the  
 evill of sin implied, and the malum pene the evill of pu-  
 nishment exprest, for punishment ever presupposeth sin,  
 and by the grievousnes of the punishment, we may con-  
 eeive the hainousnesse of the sin. Their calamity or their  
 destruction shall rise suddenly, it shall not come lento, but  
 cito pede, not with a slow but a swift pace, repente consur-  
 get, it shall rise suddenly; and sudden mischiefs confound  
 the mind, and fitly, when the mind is set upon confusion.  
 Yea, consurget also, it shall not only rise up against them,  
 but consurget, rise up with them, following their sin as  
 the shadow doth the body. Thus their destruction shall  
 rise suddenly, & ruinem eorum quis scit, and who knowes  
 the ruine of them both? both whom? why the Author and  
 the Actor, the Rebell and the Rebell-maker; the De-  
 tractor, and him that gives credit to his wicked Detrac-  
 tion, the Innovator, and him that favours his unlawfull  
 Innovation; the Seditious, and him that meddles with  
 his detestable sedition; quis scit? who knows? rather quis  
 nescit

